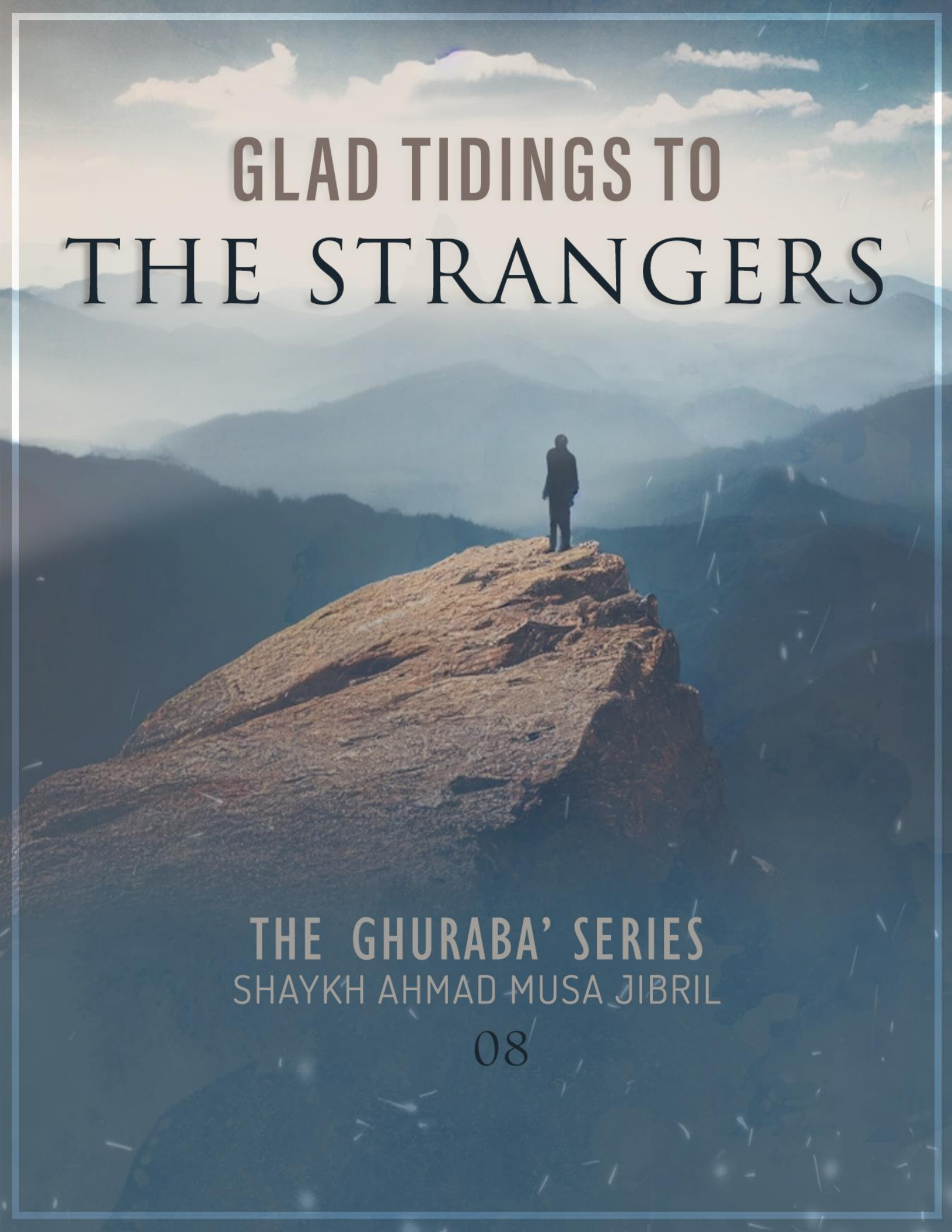
GLAD TIDINGS TO THE STRANGERS



THE GHURABA' SERIES

SHAYKH AHMAD MUSA JIBRIL

08

GLAD TIDINGS TO

THE STRANGERS

The Ghurabā' Series (08)

The Consequence of The Pledge of Tawhid III

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بسم الله الرحمن الرحيم

بسم الله

والحمد لله، وصلاة والسلام على عبده ورسوله نبينا محمد، وعلى آله وصحبه وسلم تسليماً كثيراً مزيداً إلى يوم الدين، أما بعد

Yesterday we mentioned the statement that was delivered by As'ad Ibn Zurārah رضي الله عنه before the second pledge of Al-'Aqabah and the response of the Sahābah رضي الله عنهم who attended. Before and after the pledge, as Strangers or when empowered and established, the Sahābah's goal was constantly to find any means to place themselves at the forefront in the service of Allāh سبحانه وتعالى, His Messenger ﷺ, and Tawhīd.

As'ad Ibn Zurārah, who stated the golden words at the pledge, had many other achievements and accomplishments for Islām. Among them is that he was the first to lead a Jumu'ah. Some indicate that it was Mus'ab, but the contradiction can easily be explained in that it's the combination of both. Mus'ab — and by the way, it's pronounced with a Damma on the م, a Sukūn on the ص, and a Fathah on the ع, the proper pronunciation — Mus'ab led the actual Salāh, so some attribute it to him from that point of view. But it was also attributed to As'ad Ibn Zurārah by others because he was the chief and leader in charge. So from the perspective of leadership, it was attributed to him as well. 'Abd Ar-Rahmān, the son of the Sahābi Ka'b Ibn Mālik رضي الله عنه — who was a Sahābi that became blind towards the end of his life and his son would lead him — and every time his father heard the Adhān for Jumu'ah he would make Du'ā for As'ad Ibn Zurārah. 'Abd Ar-Rahmān Ibn Ka'b Ibn Mālik,

وكان قائد أبيه بعد ما ذهب بصره عن أبيه كعب بن مالك أنه كان إذا سمع النداء يوم الجمعة ترحم لأسعد بن زرارة. قال لأنه أول من جمع بنا في نقيع

Ka'b ibn Mālik told his son, *"I make Du'ā for him, because he was the first to lead us in a Jumu'ah in a place called Naqī'"* which is a valley near Madīnah where water would gather — and it's Naqī' unlike what some authors mentioned that it was the Baqī'. Baqī' is where the people of Madīnah are buried, but Naqī' is a different place where they had their first Jumu'ah.

قلت: كم أنتم يومئذ؟ قال: أربعون

'Abd Ar-Rahmān asked his father how many attended that Jumu'ah. He said forty. As'ad Ibn Zurārah رضي الله عنه had no worldly goals. He didn't reap any Dunyā fruits from all the hard work, dedication, and sacrifice for his Da'wah in being one of the top Sahābah, who for years before the pledge even, transformed Madīnah by the will of Allāh سبحانه وتعالى into becoming the Islāmic state and a safe haven for RasūlAllāh ﷺ. Ibn Al-Athīr رحمه الله mentioned that nearly one year after the Messenger arrived in Madīnah, As'ad Ibn Zurārah died of an illness similar to what we today would refer to as meningitis. After his death, because he was a leader — we mentioned that he was a representative of his clan Bani An-Najjār — his clan asked the Messenger ﷺ to appoint a replacement leader, but the clan was then overwhelmed and rejoiced when the Messenger ﷺ honored them, and of course it was an honor to As'ad, by taking the place of As'ad himself. He told Bani An-Najjār, *"You're my maternal uncles, so I will be your leader."*

As the pledge was still taking place, another spokesman rose to address the congregation — Al-'Abbās Ibn Ubādah Ibn Nadlah Al-Ansāri رضي الله عنه. He said,

يا معشر الخزرج، هل تدرون علام تبايعون هذا الرجل؟

O you people of Khazraj, do you know the significance of the pact that you're entering into with this man?

قالوا: نعم

They said, "Yes."

He said,

تبايعونه على حرب الأحمر والأسود

Literally meaning, *"You're going to fight the red and the black,"* but it's an Arabic metaphor implying everything. Meaning, you're in fact avowing that you will fight against all incendiaries.

فإن كنتم ترون أنكم إذا نهكت أموالكم مصيبة، وأشرافكم قتلا أسلمتموه، فمن الآن، فهو والله خزي الدنيا والآخرة

If you will surrender him for fear over your property that it may be at stake, or taken, or destroyed, or the lives of your nobles will be endangered, then leave him now, it's best to withdraw now, because if you do so after the pledge, it will be humiliating and degrading for you in both this Dunyā and in the Ākhirah.

وإن كنتم ترون أنكم وافون له، نخذوه، فهو والله خير الدنيا والآخرة

If you're ready and able to undertake this mighty, heavy burden and responsibility and fulfill it in spite of the consequences that you know, then I swear by Allāh that herein lies the good of this world and that of the next.

When everyone returned from Makkah back to Madīnah after the pledge, Al-'Abbās, this man رضي الله عنه, went back to Makkah instead of going back to

Madīnah, and he remained there with the Rasūl ﷺ until he migrated to Madīnah. So while the Sahābah were attributed with being either a Muhājiri or an Ansāri, he was honored with the combination of being both a Muhājiri and Ansāri. And like As'ad, he didn't reap any fruits or worldly gain from all the dedication and work he did in bringing RasūlAllāh ﷺ to Madīnah, nor was this Dunyā his goal of course. Similar to As'ad رضي الله عنه , he died three to four years after the arrival of RasūlAllāh ﷺ in Madīnah. He remained bedridden for a year from wounds he sustained in the battle of Uhud, until he eventually died from those wounds رضي الله عنه.

When you see how much they sacrificed and how Tawhīd was their mission and goal and how young they died, as many other Sahābah did, you remember the statement or the poem of the famous poet, Abu Tammām Habīb Ibn 'Aws Ibn Hātim At-Tā'i, who wrote one of the best, or among the best Arabic epitaphic poems eulogizing Muhammad At-Tūsi At-Tā'i. Muhammad At-Tūsi At-Tā'i was killed fighting the Romans during the time of Al-Mu'tasim Billāh. The Romans in a battle trapped some Muslims, they killed some, they wounded some, and they took some as captives. Muhammad At-Tūsi was a fierce fighter and a leader who was loved, and he fought in that battle from morning to sunset with nine swords breaking in his hand fighting the Romans until they surrounded him alone and began to shred his body with arrows. When the news of his killing broke, everyone from Al-Mu'tasim, the leader, down to the masses were deeply saddened and they mourned him. This famous poet, Abu Tammām, was hit hard and he was devastated by the news of his death because he was also one of his tribesmen, they were from the same tribe. He wept and he mentioned a poem of approximately thirty lines, as eloquent as can be, expressing his emotions and feelings. And if you remind me, we can go over the poem someday insha'Allāh, because it's very deep in eloquency and meaning. But for today I just wanted to point out the last line where he said,

عَلَيكَ سَلامُ اللهِ وَقفاً فَإِنَّني رَأَيتُ الكَريمَ الحُرَّ لَيسَ لَهُ عُمر

May Allāh's peace be upon you, as I've seen the magnanimous nobles live short lives.

That line became more of a popular epigram over the decades and centuries after that. It's used when someone notable dies at a younger age. And of course, even though the poem makes it out like it's a consistent rule that magnanimous nobles die young, it's not a consistent rule, even though it happens frequently. It's more of the poet's spur-of-the-moment, emotional expression of his feelings than it is a consistent reality. This did, however, happen to many Sahābah and I mentioned it because As'ad and Al-'Abbās رضي الله عنهم, who we mentioned today and in the last Halaqah, they were very young. Their life span in Islām was a few years before the Messenger ﷺ migrated to Madīnah and several years after that, totalling no more than a decade. That's very similar to many other Sahābah, like Sa'd Ibn Mu'ādh, who embraced Islām at the young age of thirty, one year before the Hijrah, and he died five years after the Hijrah at the young age of thirty-six. His lifespan in Islām was no more than six to seven years. In those six to seven years, he achieved that Allāh سبحانه وتعالى laughed at him, his kerchiefs in Jannah are better than the silk of this Dunyā, the Messenger called him your chief or the best of you or the master — خيركم او سيدكم — the Throne of Allāh shook at his death, seventy-thousand angels walked in his Janāzah. All for his service of no more than six to seven years in Islām. And similar to that was Mus'ab Ibn 'Umayr رضي الله عنه and many others رضي الله عنهم أجمعين.

I don't want to repeat what I mentioned yesterday, because both the statements of Al-'Abbās رضي الله عنه that we took today and the one we took yesterday by As'ad Ibn Zurārah, both were very similar in meaning and the lessons are the same. I told you last Halaqah, As'ad wasn't trying to give them cold feet or scare them away with the reality and consequence of what will happen. And likewise, Al-'Abbās رضي الله عنه wasn't scaring them off either. He wanted them to understand what they were getting into. 'Āsim Ibn 'Umar, he was a Tābi'ī and he was the grandson of the companion Qatādah Ibn An-Nu'mān. 'Umar was a narrator of the Hadīth, he was a scholar of Hadīth, and he was also an Imām in Sīrah, in history. His explanation as to why Al-'Abbās Ibn Ubādah stood to address

the congregation is that he was trying to make sure they took the pledge in full determination and strength. 'Abdullāh Ibn Abi Bakr had another point of view. He said Al-'Abbās gave the statement in an attempt to delay the pledge, in the hopes that 'Abdullāh Ibn 'Ubayy Ibn Salūl would be on his way to attend and make the pledge stronger since he was a leader of the Khazraj. But that never happened, and he was later known as the head of the hypocrites, the head of the Munāfiqīn.

Knowing the consequence of the pledge, none of the seventy-five withdrew or backed down, and not a single one even hesitated to go forth. It didn't even dawn upon them to back down and not a single one of them cheapened or distorted his Tawhīd to the liking of the enemies at that point as Strangers, or later on in their lives when the consequences became a reality before their eyes. Not one of them reduced the principles and values of Tawhīd to gain acceptance, or to protect their lives or the lives of their notables, or to protect their wealth, or to avoid the world from attacking them. It was a definite stance by legendary men chosen to surround RasūlAllāh ﷺ, showing their full determination. They showed the utmost courage combined with the deepest of faith, to shoulder the daunting responsibility in bearing the serious consequences of the oath that they took and in believing in لا اله الا الله محمد رسول الله. They said it clearly,

فإنا والله نأخذه على مصيبة الأموال، وقتل الأشراف

WAllāhi, we are going forth in paying him allegiance even at the loss of the wealth and property and even at the murder of our notables.

One thing though, there's one issue.

فما لنا بذلك يا رسول الله إن نحن وفينا؟

But what's in it for us, O Prophet of Allāh, if we fulfill this pact?

What's in it? He said the three-letter word I told you, الجنة. That's all it was. No worldly gain in this bargain. It was just purely Al-Jannah.

قالوا: ابسط يدك. فبسط يده فبايعوه

They said, stretch your hand out. And they stretched their hands out, and they gave the pledge.

رضي الله عنهم.

The statement of Waraqah to RasūlAllāh ﷺ, the statement of Al-'Abbās to the men at the pledge, and the statement of As'ad to the men at the pledge, it aims to tell us, to tell the Strangers of all time, that the Umam of Kufr will always collaborate against pure Tawhīd and the Muwahhidīn. You see countries with internal feuds, they have different parties and dissidents. Nations are always quarreling and competing with each other and they're at the brink of wars. Rāfidah have their feuding sects. The Murji'ah and their abounding internal divisions, and their wimpish bickering. The various people of Bid'ah constantly quarreling with each other. Their malice for each other is intense. All of their hearts are diverse and at odds. There's constant hostility between them. Their beliefs, their ideology, their aims, their goals, their religions, they're all different! You will never see them unite wholeheartedly except upon the pure, true Muwahhidīn wherever they are and wherever they may arise. It's Tawhīd they have an issue with. The harassment and hostility Muwahhidīn face today, and the examples of women, men, and children being tortured, burned, nooses hung, executions, wealth taken, raids and prisons haunting them — the examples are more than we can enumerate. Examples at different levels and all over the globe. They begrudged them, they resented them, and they sought revenge on them, only because of their pure Tawhīd. No matter what they allege or claim, they have

nothing against them. The only thing is that they hold in their hearts that pure Tawhīd.

Let me mention an example, and maybe it's the smallest example I can mention — an example of what As'ad and Al-'Abbās and Waraqah رضي الله عنهم were trying to say. And I choose this because it's something you here saw with your own eyes and experienced firsthand and you know the facts and details of what I'm about to say. The thirty-seven classes of Tawhīd. The classes of Tawhīd, circulating the globe by the blessing of Allāh and only Allāh. And Alhamdulillāh, so pure — and we're all humans who err, especially in that they were impromptu classes — but Alhamdulillāh, not one reputable 'Ālim who fears Allāh has been able to pull out a statement in them in contradiction to the Qur'ān and the Sunnah and the Manhaj of the Salaf. Tawhīd classes that got the highest heads of some western so-called superpowers twirling, requesting for them not only to be halted, but to be abolished from existence and from every possible platform. They were such a nuisance to Kufr that Trump himself ordered that something needs to be done about imprisoning or silencing the poor to Allāh, in need of Allāh servant[1] through any means, and to abolish the lectures. That's along with leaders in England and elsewhere. Soon after that, Trump also personally ordered his henchmen to go through ways with a fine-tooth comb, as he himself said, to halt the release of [redacted]. Everyday tens, if not hundreds, of unrepenting dangerous rapists, gangsters, drug dealers, murderers, and other recidivists in both federal and state prisons serve their time and they walk out. Did you ever hear the president of a superpower take time out to personally name some of them and order his henchmen to find ways to keep them in prison? To be fully accurate in every word that I say, in cases where it wasn't the highest heads of the so-called superpowers, states of our time mentioning what I stated pertaining to the Tawhīd classes, then in some countries it was mentioned by the highest officials. The global intelligence of numerous countries, WAllāhi, scheming and planning day and night — and Allāh is the best of planners. Some social media openly stated that they (the classes) don't violate any of their rules. Not only that, but under pressure, they did not feel they even warranted exercising their right

[1] Referring to the noble Shaykh himself, حفظه الله تعالى.

according to their own terms of service in removing anything at their own discretion for any reason. But then they succumbed after global pressure intensified from the highest officials and intelligence, and they specifically changed some of their terms of service for thirty-seven Tawhīd classes. The number of brothers and sisters who are tested at arrival and departure points in various countries on whether they listen to them — you know that. Think tanks, media, Umam of Kufr quiver by thirty-seven classes that went no further than to teach من ربك (who is your Lord)?! Then, when they succeed in this vanishing Dunyā and put you through what you already know they will do, because Waraqah and As'ad and Al-'Abbās told you what will happen — and before and above all that, the many verses and the Ahādīth on this topic — when they do what you've acclimated yourself to expect — silence or imprisoning and treating you with hostility — do they stop there and leave you to suffer at peace? The harassment actually intensifies, from prison to prison, solitary to solitary — so you won't speak or see anyone or hear anything that's going on in the world — to the utmost monitored, restricted prisons like the ADX or the Guantanamo North. And likewise, when they silence you, do they stop? They've succeeded in silencing you. Actually, والله العظيم, their hostility intensifies. My point is, their hostility doesn't end when you're silenced or you're in the darkest of their prisons. The hostility will not stop so long as they know the pure Tawhīd beats in your heart and runs through your veins. The hostility will come to a halt, when?

حَتَّىٰ تَتَّبِعَ مِلَّتَهُم

until you follow their religion.[2]

The hostility will vanish in a heartbeat when you follow their creed and religion. Once the Tawhīd is out of your heart, you're good to go, as they like to say.

[2] [2:120]

Our students and brothers and sisters who are raised by Tawhīd, suffering this hostility, they're lions and lionesses with their belief and their preaching of Tawhīd. They're like a lion when he roars — a lion is heard five miles away when he roars. And when they're silenced, they're like lions as well, because a lion's silence is prominence. It's scary either way. It reminds me of a poem by Al-Marrār Ibn Sa'īd, who was during the Amawi Khilāfah as well. He said the poem generally, but I'd like to mention it about the Muwahhidīn.

إذا سكتوا رأيت لهم جمالا وإن نطقوا سمعت لهم عقولا

When they're silent, their silence is charming. And when they speak, their speech is wisdom, intellect, and moving.

Not because of anything other than that they are unique in that they are bearers of the most noble topic to ever be mentioned, the maker of men. [Being] raised knowing من ربك is the ultimate success in this Dunyā, and it's the only way to pass the test in your grave — and they want you to fail.

وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُواْ مَيْلًا عَظِيمًا

But those who follow [their] passions want you to digress [into] a great deviation.[3]

They want people to raise a generation of failures like them — failures in this Dunyā, failures in the graves, failures in the Ākhirah. A Muwahhid would rather live for only a day or even a moment as a lion and a Stranger on Tawhīd than a lifetime or centuries as a defeatist, deluded sheep. A Muwahhid's belief in the phase of being a Stranger should never be shaken or affected by the massive amount of haters of Tawhīd and the hostility they face. Because I said they're

[3] [4:27]

lions, and lions walk alone, while sheep graze together. When alleged Muslims revolt on their own lions, when they revolt on the lions of Tawhīd, wherever they may be and wherever they are, expect nothing other than the dogs of the enemies to snatch them — and that's the reality of today.

Tawhīd is amazing. When taught, it has an astonishing effect. When the pure hearts hear Tawhīd, their hearts quake and tremble with awe, they feel a tremor in their hearts and it increases their faith. Tawhīd also shudders and repels the filthy, polluted hearts. It hurts them and fills their hearts, their guilty, disgusting hearts with more disgust and horror. It makes their hearts contract and shrink with bitter aversion and resentment. Allāh told us that. Allāh جل في علاه told us that and it's, insha'Allāh, one of the signs of the purity of the Tawhīd that was taught.

وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ ۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ

And when Allāh is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice.[4]

The seventy-five resolute men and women who, despite knowing and then being assured of the hostility and consequences they face, teach you that some get opportunities to serve Allāh, yet they push it aside. They recline back to their comfort and flee from the opportunity of serving Islām for fear of the blame or hostility. They recline to rituals of 'Ibādāt that they pick and choose that make them feel good about themselves, not really about what Allāh سبحانه وتعالى wants. Being elated by the crowds at the doors of the Masājid at Jumu'ah, or the loud echoes of *"Labbayk!"* by the Ka'bah by the masses are useless when there's a

[4] [39:45]

deficiency in aspects of Tawhīd like, for example, Walā' and Barā'. We said it before, Abu Al-Wafā' Ibn 'Aqīl:

إذا أردت أن تعلم محل الإسلام من أهل الزمان فلا تنظر إلى زحامهم في أبواب الجوامع، ولا ضجيجهم في الموقف بلبيك، وإنما انظر إلى مواطأتهم أعداء الشريعة

They pick and choose what they desire and set aside what they don't desire or what they feel may discomfort them or what will put them under scrutiny. They're careless in their ways about following the pure Tawhīd and helping in the uplifting of the Ummah. The second category are better than the first. They're the ones who may jump at an opportunity to serve this Dīn when and if it comes their way. And then there's the third category, like the seventy-five who attended the pledge, the legends, foremost in their deeds, the Ansār and Muhājirin and those who follow in their footsteps — who truly follow in their footsteps, not those who claim it. The ones you will find at the forefront of every matter that elevates Islām regardless of the consequences they may face.

Tawhīd had a drastic change on the Muhājirin and the Ansār. It was no longer their worry or main concern to go farm all day and return to their women and kids at night, nor was it to annihilate each other over slanderous Jāhilīyyah poems, or for leadership or for prestige as they did for years prior to Tawhīd. Their goal was no longer to travel to Ash-Shām to trade and get products for their comfort and wealth, as is the case today with most of the Muslims in the West. It was, *"How can I fully implement Tawhīd in my heart, in my actions, and in my surroundings? How can I uplift the banner of* لا إله إلا الله *to the highest peak?"* They neither reject the opportunity to serve Allāh [like] the first category, nor do they wait for it [like] the second category. Rather, they seek and pursue and advance and dart at whatever pleases Allāh سبحانه وتعالى and uplifts this Ummah, even if the price and cost are the most precious and valuable to them.

Ibn Kathīr رحمه الله listed the names of those who attended the pledge, and if you quickly glance over the names of those who attended, you'll see that nearly all of them after that participated in the battle of Badr, approximately half of them participated in all the Prophet ﷺ's battles, and nearly one-third of them were, inshā'Allāh, martyrs either during the Prophet ﷺ's lifetime or shortly thereafter. Role models who fulfilled the covenants that they made with Allāh سبحانه وتعالى and the Messenger ﷺ. I told you they were men in every sense of the word.

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا

Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.[5]

From the believers are real men, like the Ansār, for example, who witnessed the pledge, and those who follow in their footsteps. They were true to their covenant with Allāh, fulfilling their obligations. فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ. Some were martyred, and some are still waiting. But the key word? *"They never changed."* وَمَا بَدَّلُوا تَبْدِيلًا. They never proved treacherous. They never wavered, they never altered. They never altered, even during the hardest of hard times. Their souls and everything valuable were on the tip of their fingers, ready at a moment's notice to be sacrificed for Allāh and His Messenger ﷺ. Those who died, died as martyrs insha'Allāh, and those who lived after participated in the leadership of the Islāmic nation, and in the glamorous events that followed after the death of the Messenger ﷺ until their very last heartbeat. Role models that founded the Islāmic nation, role models that always asked, *"What can we do for Islām?"* and not, *"What can Islām do for us?"* Not, *"What can we gain out of Islām?"* They weren't deceptive, nor did they seek to please Tawāghīt or to gain wealth or fame or women or luxury or comfort through their Da'wah activities, as

[5] [33:23]

the buffoons who attribute themselves to Da'wah and 'Ilm today do. They gave everything and sought nothing in return other than that three-letter word, Jannah — that's all it took. After the messengers, history in all its eras and eons, hasn't been able to record anything close to their dedication, heroism, achievements, and sacrifice. They were men who fulfilled their general pledge to لا إله إلا الله and their other specific pledges to the utmost fullest, and this Ummah will never see brighter days until they genuinely follow in their footsteps, رضي الله عنهم أجمعين.

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم